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B U L L E T I N O F

Friends Historical Association

Vol. 36 Autumn Number, 1947 No. 2

EARLHAM, 1847-1947—AN EDITORIAL

AS EARLHAM COLLEGE completes its first century of service, we dedicate this number of the BULLETIN to a review of various incidents in its past. Our review is an informal one rather than a formal history. The Editors, among whom Opal Thornburg, Executive Assistant to President Thomas E. Jones, should really be considered the chief, have sought merely to give glimpses of Earlham's first century as seen by her sons and daughters and friends. We take pleasure, therefore, in presenting the personal recollections of four living Earlhamites of four different college generations, those of Thomas Raeburn White from the nineties, of Caroline Nicholson Jacob from the Earlham of 1908-12, of Ruth Ketring Nuermberger from the nineteen-twenties; and, finally, the impressions of a member of the Class of 1949, Fred Valtin. To these we add excerpts from student diaries of almost a century ago, together with the impressions which a conservative Friend received on a visit to Earlham in the days of evangelical fervor after the Civil War. We hope that these brief glimpses of first-century Earlham will interest those who know and love the College, and that they may throw some light on the sources of its unique contribution to Quaker education. May Earlham continue her good work in the century to come!

AN END AND A BEGINNING

By President Thomas E. Jones

EARLHAM COLLEGE has completed a hundred years as an institution for the training of youth. It is now setting forth on its second century. Such a time in the life of any institution is one for taking stock. It is a time for evaluation of past accomplishments and of looking forward to further goals. These goals must be worthy of the faith of the founders and of the hundreds of men and women who have given financial support or time and effort far beyond the means to repay.

What is Earlham's heritage, and what is her opportunity? The Quakers of Indiana Yearly Meeting who in 1832 initiated the movement looking toward a school for the higher education of their children had a clear-cut set of values which they built into that school. Some of those values were common to all Americans. They were religious faith and belief in individual human worth, in a free economy, in social contract, and in universal education.

But the founders, as members of the Society of Friends, defined those values as individual worth through voluntary work, control of free enterprise through religious concern, attainment of social contract through an inner sense of agreement, and universalization of education through appreciation of "wholeness" in individual and group instruction. Further, the founders shared the belief of George Fox that "there is that of God in every man," that Truth is taught not alone by a sacred book but also by revelation through the inner light in man's soul.

On this combined creed and faith the Earlham we know today has been built. It has respected the personality, the ability, the concerns of students. That this principle is sound is indicated by the lives and work of those who received their college training here, whose accomplishments have brought renown not only to themselves and to their college but have made their communities, their country, and the world a better place in which to live.

On this foundation and with renewed faith Earlham continues to build, but the aspect of the task has changed. Where the graduate of other generations faced a wilderness of nature and of physical forces threatening his survival, the student of our

time is confronted by a wilderness of the mind and spirit. The chief question is no longer how to live with nature and with one another in a comparatively small area, but how to live with one's fellows on the other side of the earth.

This most urgent problem of our generation and those to come—the development of a world society—presents an opportunity that is unparalleled. By every means at its command Earlham College, with renewed energy, is addressing itself to this opportunity and this responsibility.

EARLHAM RECOLLECTED

I. My Earlham Days

By Thomas Raeburn White, Class of 1896

MY RECOLLECTION of Earlham goes back to a time when as a very small child I was taken there to see my aunts and uncles graduate. At that time the exercises were held in the grove to the west of the College. I have little recollection of it except seeing the white dresses of the young women as they gave their orations in a setting of unusual sylvan beauty. When I was a little older my father became principal of the preparatory department of the College and we lived just off the edge of the campus on the National Road and later upon what was then called Central Avenue, now College Avenue.

The College buildings at that time were only two: Earlham Hall and the observatory. Earlham Hall then had a cupola on top which some of the old prints show. It was partially destroyed by fire while we lived on the National Road just across from the campus, and instead of repairing it, the College decided to remove it, which decidedly improved the general appearance of Earlham Hall. It was commonly rumored that the fire had been caused by the careless act of a student who had gone to the cupola to smoke, in violation of the college rules; whether or not this was true, I do not know, but I understood one of the students about that time was invited to seek other fields of usefulness.

Joseph Moore was then President of the College and Eli and Mahalah Jay were prominent in its activities. All of the classes

were, of course, held in Earlham Hall and there was one quite large room in which general meetings of the College took place, including religious meetings.

As substantially all my aunts and uncles graduated from Earlham, I visited it from time to time, but had no more intimate knowledge of it until I entered as a student in the fall of 1892. By then Lindley Hall had been built and also Parry Hall, which still stands. Joseph John Mills was President, former President Joseph Moore having resigned and confined himself to his scientific work and his teaching. The museum had been greatly enlarged since I had known it as a child; I remember hearing when we lived in Michigan (where my father was then principal of Raisin Valley Seminary) about the discovery of the fossil beaver *Castoroides ohioensis.* This was considered a great triumph for Professor Moore as indeed it was, and brought the Earlham museum into notice even more than the possession and mounting of the skeleton of the mastodon, which occupied the place of honor.

Professor William N. Trueblood was then head of the English Department; Professor Cyrus W. Hodgin of the History Department and Professor David W. Dennis of the Science Department. All of these men were very inspiring teachers and it was a great privilege to be in their classes. Dr. Adolph Gerber was the teacher of German and French; although he was rather eccentric and caused a great deal of amusement by some of his misunderstandings of American customs, he was a thorough taskmaster and in some respects I considered his training the most valuable that I had at Earlham. He exacted perfect work from his students.

Professor William B. Morgan was the head of the Mathematics Department, but Professor Robert L. Sackett had recently been appointed to be his assistant. Professor Mariana Brown was the head of the Latin Department, ably assisted by Miss Mary Lyon Coggeshall, who afterwards became Mrs. Sackett. The students were very observant of the growing intimacy between Professor Sackett and Miss Coggeshall, and I remember once during a Latin class over which she presided a fat letter came shooting under the door. The entire class broke into a laugh, while Miss Coggeshall blushed furiously.

The old rules with regard to the social relations of the boys and girls had been considerably relaxed and they were allowed to meet once a week in the students' parlor and the young men escorted the young ladies to lectures and other places, but they all had to be in by ten o'clock, except on the evening of Commencement Day, when buggy rides were allowed to be taken, the hour of the return of the young couples being left to their discretion. At that time the old rule with respect to "opposites" was in full force and effect. At the beginning of each term seats in the dining room were assigned to each student, with one of the other sex "opposite" and you kept the same place until the end of the term and a new assignment was made. I never heard of "opposites" marrying. Perhaps the daily meeting at mealtime was not conducive to romance.

The Earlham athletic teams were not very successful in those days. We played football with a number of neighboring colleges and were generally defeated. There was no baseball team, as I recall it, while I was there. Professor Edwin P. Trueblood was the head of the Athletic Department as well as governor, and we all had a great affection for him. He did his best with rather poor material. I played tennis for the College in one or two tournaments, but never succeeded in coming out better than second.

Our class was in number forty-five, the largest class which had ever graduated up to that time, and, of course, we thought it was much the best. The number of students in the College was then only a little over 200 as I remember it; now I believe the number has trebled.

Earlham was distinctive then, as I think it is now, in placing the emphasis on character as well as scholarship. I am sure the students who passed through Earlham in those days and no doubt at the present time realize not only that honest thinking but also sterling character is essential to success.

After I had left Earlham some years, the late Talcott Williams accosted me as I was entering the lobby of a club. He had been editor of the *Philadelphia Press* and was then head of the School of Journalism in New York City. He had been on a tour of various colleges all over the country and he said to me in an excited manner: "I've been to your college; it's the finest college

in the United States." He explained that what made him feel that way was because the college put character even ahead of scholarship.

As I look back over the span of a half century since I left Earlham I have more and not less appreciation of what it did for me; the training and inspiration it gave me and the many lifelong friends whom I value as highly as any I have made since.

II. Three Earlhams

By Caroline Nicholson Jacob, Class of 1912

THERE ARE three Earlhams I have known. The Earlham of my father's day had no clear outline. It was made up of stories told by my father, illustrated with smiling photographs from a gray plush album, the men and women of his class of 1885. They did not seem very young to me; in fact Earlham was not a college of young people at all. It was a college of sedate grown-ups who wore beards, or long mustaches; tight bodices and long, billowy skirts. Their most absorbing activity seems to have been in literary societies where there were always burning issues at stake about the election of officers, and where skillful knowledge of Robert's *Rules of Order* always brought "our side" to triumph.

When they were not busy in such parliamentary contests these plush-album creatures seemed to spend their time writing their names, and pledges of friendship, and lofty sentiments in little albums. The handwriting was usually beautifully scrolled. Some entries were very brief, with nothing on the page but this sort of inscription:

An Earlham Schoolmate
Hattie F. Greene
Pickrelltown, Ohio. 12-10-1881.

Others added short but inspiring advice:

Edgar: "Be what you profess to be!"
Your friend, John M. Cox
Elizabethtown, Indiana

"Ever let your motto be: Onward and Upward aim!"
Your Earlham Schoolmate
Sallie Lundy,
Centreville, Indiana

Many more drew on the past wisdom of sages and poets:

Edgar: "Satan puts straws across our path and magnifies it and makes us believe it is a mountain, but all the devil's mountains are mountains of smoke; when you come up to them they are not there."

Thy friend,
Lydia J. Milhous
Valley Mills, Indiana

"The heights of great men reached and kept,
Were not attained by sudden flight
But they whilst their companions slept
Were toiling upward in the night."

Linda Mills

One wonders if there was a hopeful note in the quotation penned by Nellie E. Johnson of Cincinnati:

"As unto the bow the cord is,
So unto the man is woman,
Though she bends him, she obeys him,
Though she draws him, yet she follows,
Useless each without the other!"

In smaller letters, and upside down on the page she writes, "Don't forget the fun at our table."

The more youthful, human interest shown in this last reminder appears now and then elsewhere. Cattie Wood asks him to "remember one who visited your table occasionally." Henry N. Barker rather mysteriously asks Edgar to "remember the last Sunday afternoon at E. C., Winter Term, and how we got the Boot, and passed the cake." S. H. Gray asks, "Were we in the nursery??" One refers feelingly to a geometry class and its hard propositions; another to the "daisy Greek class of 1881." One writer locates himself in "Bachelor's Uproarium," wherever that was. Isaac Jay in "Macedonia" may have been a roommate, and his contribution is distinctly in a lighter vein:

"This is all I can think of
God bless the ship that brought you over
God bless the whale that swallowed Jonah.
Sam: Don't forget me! Our bed is gone and no longer are we late to collection and our classes . . . Don't forget our ventriloquism!"

Perhaps they were young after all!

The other contact with that Earlham came through father's college textbooks, especially the French and German ones. Even at the age of ten or twelve one could make use of the vocabularies in the back of the books and decipher a little of the plot of *Le roman d'un pauvre jeune homme,* or *Le Cid,* or *Wilhelm Tell.* French irregular verbs were baffling, but one could chase them down through verb conjugations and make the exciting discovery that "sera" was really part of the verb "être." German word order was most disturbing, but usually some sense emerged if one was patient enough to go on to the end. Spice was added to the German language by father's playful attempts to use a little in daily conversation. Perhaps all of this gave a special interest to German classes in high school later, which led in turn to a college major, and finally to a life profession, and to child-feeding in Germany, and to my last long letter from a Hamburg friend who was nearly freezing and starving in a bomb-scarred house last winter. Some threads run through one's life for a long time.

The Earlham of my own times was a very different place, clear and vivid in all details while I was in it, four years that one thought and hoped would last forever. College had for me all the excitement of boarding school, for I had only known the large public high school in Harrisburg before. They were four years of dormitory pranks, warm friendships, romance, picnics on Clear Creek, house parties in Richmond and Indianapolis. "Our crowd" started in the Freshman year as "Jojohnnies" (the origin of the name is much too complicated to explain here!), and nearly all went through to graduate together, although other close friends were added as we went along.

Now after thirty-five years, mostly lived in other places and with other people, the memories of those days are not so clear in detail, however vivid they were at the time. It is rather a flavor that remains, a memory of feelings rather than of facts. I can remember the feeling of an Open House in Bundy Hall at Halloween; pumpkin invitations which indicated who would be our partners going and coming and at supper; halls thickly decorated with cornstalks and oak leaves; tubs of apples to bob for, and doughnuts on a string to eat. It was a magic place, because

usually forbidden, surely not the same bare and impersonal building in which some of us elderly females slept at the time of the last Five Years Meeting!

It is beyond doubt a smell, if not a feeling, that lingers from that night when Sabina and I came out from an Association meeting and followed our noses on an ever stronger scent until we arrived at our own room to find the radiators dripping with Limburger cheese.

It is a *feeling* that remains of the night when the boys (and among them Earlham's present President) serenaded us below our southeast window on the first floor, "In the Evening by the Moonlight," "Sweet Adeline" and all the rest. What excitement there was on the morning when Sabina's lamb, all ready for the May Day procession, escaped and had to be chased by both Sabina and Chester across country through several class periods! There was May Day itself with its dances on the green, and the evening concert on Chase Stage, then quite new. There was the magical music of Robin Hood, with many rehearsals, after which Will Scarlet, with the rich baritone voice, was always waiting to walk home in the moonlight. (I *think* it was always moonlight after those rehearsals!) There was the shock and fear we felt when Chester was badly hurt in football, and our glee because Sabina upset the nurse by holding his hand in the hospital!

There is the remembered feeling of early morning breakfasts on Clear Creek and long leisurely walks to beautiful sloping meadows and towering beeches (which I have hunted for since, and never found!).

We did study sometimes, but of all the classes only the German ones seem to stand out clearly, showing perhaps how useless are the isolated courses, beginning in a vacuum and leading nowhere except to a diploma. Or it may just show how young one was, and how much more important life was than books. But in German there was a sense of growing power and great pleasure as one advanced to Faust and to plays in the German Club, or to gatherings at the quiet, scholarly home of Professor Arthur M. Charles. In these classes and in this home one began to find the opening of mental horizons which rightly belongs with college days.

There were other horizons opened too, in the chapel talks of Elbert Russell. Again I can remember the feeling, rather than the texts, and it is a feeling which comes again even today as I hear his voice in our St. Petersburg Meeting, telling us again in his winning, persuasive manner, about the path to a way of life which is implicit in the message of Jesus. Elbert Russell's teaching ministry is another thread which has come again and again, and always helpfully, into my life.

This year there are three nephews and a niece in the third Earlham I know. But this Earlham is a college of very young people, young relatives and former Westtown pupils, and the children of my own classmates. They seem almost (but don't let them know this!) like children playing at being grown-up, just as my father's Earlham was made up of grown-ups playing school. Yet Johnny now is just father's age when he graduated, and Francie is only a few months older than I was when I entered.

But in some ways these present Earlhamites seem older than those other two generations. They do not exchange autographs with lofty sentiments, but they have hot discussions about current international affairs, race problems, and religion. It was a great event in our college life when little Yuri Watanabe arrived with her trunk full of gorgeous kimonas and charmed us all; today there is a goodly number of students of other races and nations to make the trend toward "one world" more of a reality. It may be that I have forgotten some of our own wrestlings with new ideas, but it is true that two wars have come since 1912, and youth today cannot take its world as much for granted as we did. Nearly every student in Bundy Hall has had to face for himself the question of military service; some have entered this service and lost their lives; some have struggled with the unsatisfactory solution of Civilian Public Service. Down behind the field where we used to watch with breathless excitement while "Deak" Reagan carried the football over the goal to victory, one sees today barracks where young wives hang out laundry and babies are playing.

Romance is still there, but it seems a little more casual and less full of moonlight, although this may be chiefly a question of whether one views it from the inside or out. Certainly the college is not so far away as it used to be. Now a car full of

young people can drive back to Westtown Alumni Day for the week-end, and nephew Tim can get there with ease over night by holding up his thumb on the highway.

On May Day of this year the three Earlhams seemed brought together. Heading the procession was Professor Ed., originator of the May Day celebrations, beloved professor of *my* day, classmate of my father. His picture was in the plush album, and his autograph in the little one. *Our* May Queen walked in the procession, a grandmother now, though one would hardly guess it. There were five Maypoles on the green, but the music was the same as for our dances. In the faculty group, marching by in gay costumes in the procession were some of the friends of *my* college days, and many more were among the visitors. In the plays and dances, or walking hand in hand over the campus, or gathered on the steps of Earlham Hall (where father had roomed, and I also later on) were the children of these friends. One could see that the three Earlhams are really one, one strong Quaker institution, which now, after one hundred years, is still ready and able to help mold the lives of the young men and women of our day and of many days to come.

III. Earlham Memories

By Ruth Ketring Nuermberger, Class of 1926

EARLHAM had just celebrated its diamond jubilee when in September, 1922, I entered college as a freshman. Except for one building the campus then differed not greatly from its present appearance. Earlham Hall, with its clean lines and quiet dignity, dominated the campus as it always has. To the east little Parry Hall was inconspicuous among the trees. Bundy Hall and the Library were comparatively new buildings, less than fifteen years old. Trueblood Indoor Field was scarcely completed. West of the drive stood Lindley Hall, ponderous, ugly in the typical architecture of the later nineteenth century, but nonetheless eminently serviceable as classroom and administration center.

In 1922 the changes of that earlier post-war era had not yet greatly affected Earlham life. Still to be seen on the campus were slight vestiges of Quaker plain dress, and up and down the dormitory halls could be heard the plain speech of Friends.

But in the classroom the student was addressed as "Miss" or "Mr." Married students numbered less than ten, while the "flapper," supposed to be characteristic of the decade, scarcely existed at Earlham.

The institution of "orientation week" had not yet come to Earlham, and so we uninitiated freshmen were thrown unceremoniously into the stream of college life. To me, an earnest and wondering novice, the seniors appeared unbelievably mature, while the faculty occupied olympic heights of dignity and wisdom before which I was completely humble.

Soon we were introduced to Earlham Chapel, an institution often complained about at the time, but a memory every Earlhamite cherishes. Chapel was held in the auditorium of Lindley Hall, a rather gaunt, uninspiring room, except for the mid-morning sun shining through its south windows. Here seniors occupied the center front orchestra seats, the two intermediate classes filled the rows behind them, while the freshmen flanked them on north and south sides. Anterior to the stage, a platform which resembled the ministers' gallery of a meetinghouse was filled by an august array of faculty members. Faculty speakers covered a wide variety of subjects in their chapel talks. One that I shall never forget was Professor Allen D. Hole's discussion of "Orientation." Despite my efforts at earnest attention, I left chapel that day as completely ignorant of the meaning of orientation as I had previously been.

Here at the first chapel of the year President David M. Edwards greeted old and new students, spoke of the purposes of a college education as Earlham had developed them, and took occasion to mention the sacrifices many parents had made in order to send their children to Earlham. Just in front of me two plain Quaker girls wept unashamedly. I have never known whether it was the thought of parental sacrifice or simply homesickness which overwhelmed them.

Nonetheless, slender finances were very much a characteristic of students at Earlham, both in the dormitories and among the "Day Dodgers," of whom I was one. This peculiar appellation for day students is supposed to have originated from their elusiveness at any given moment when they might or might not be found on the campus. Most "Day Dodgers" of course lived in

Richmond, but others came from the nearby towns or countryside. These commuters traversed distances as great as twenty-five miles, either by electric interurban line or by T-model Ford, while one indomitable soul traveled by horse and buggy. Among a certain element of dormitory students there was a tendency to look down on "Day Dodgers" as people who were too poor to go anywhere else to college. In many instances this was true, but it was not appreciated by those to whom it applied, nor did it reflect very favorably on the tactfulness of those who voiced the charge. The "Day Dodgers" saw to it, however, that they were not left on the sidelines of college life; they had their share in social life and in student government activities.

For many of my college generation, their memories would dwell on the athletic fields, student government committees, clubs and organizations, dramatics, or long hours spent in the scientific laboratories. My recollections do not include all these activities, and so if I seem to pass by various aspects of college life, it is because I did not participate in them all to an equal degree. The same reason holds true with respect to many faculty members whose teaching careers at Earlham have been long and distinguished: I simply did not have their courses, and so I cannot speak of their influence on many generations of Earlhamites.

The first class of that first year was not one to inspire confidence in a freshman. It was Professor Hole's course in geology, and was an experience never to be forgotten by those who struggled through it. After careful and repeated perusals of the Earlham catalogue, I had concluded that geology was the only science my unscientific mind might be able to comprehend, at least to the extent of making a passing grade. Nevertheless, it was with much trepidation that I entered Professor Hole's classroom. Nor did his innate kindness and almost inexhaustible patience become immediately apparent. Careful reading of the textbook frequently failed to enlighten me on the mysteries of the geologic ages. And when Professor Hole fired questions up and down the rows, there was a universal feeling of insecurity. Gradually it became apparent that he tended to have a better opinion of those students who occupied front row seats, while he cast a skeptical eye on those who slid into the back row just as the eight o'clock bell rang. After all the sleepy occupants of

back row seats had, with varying inflections, responded, "I don't know," Professor Hole directed the question to the front rows where the response was often the same. Then he would launch into an explanation of the point, and slowly a little comprehension would seep into the freshman brain.

More comprehensible was Professor E. Merrill Root's English literature class. It was my good fortune to have all my English courses under this man whose sensitive feeling for the beauty and meaning of great literature he was able to convey undiluted to his students. Under him even freshman composition was interesting. Those who managed to write grammatical sentences could then look forward to taking Professor Root's advanced composition, and if they prospered here, they might by personal invitation enter the small, select company who formed his creative composition class. This last was not for me; I was not invited into the select company, for neither then nor later did I display any talents for "creative" writing.

January was not a very happy month at Earlham. After the warmth and excitement of Christmas holidays at home, the campus had only a bleak and cheerless appearance. And only two or three weeks distant loomed the inevitable semester examinations. A January day in 1924 was memorable not so much for the difficulty of examinations as for the extremely cold weather. A few of us hapless "Day Dodgers" had braved the bitter cold on chill and behind-schedule trolleys to reach the campus at the cheerless hour of eight in the morning. I sought out a freshman friend in Earlham Hall to combine our forces against the intricacies of first-year French. But we spent most of the morning seeking a room which would provide reasonable warmth. The hard working boilers of the heating plant simply could not overcome the penetrating cold of that gray day. In the half-warmth of an empty classroom we covered the blackboard with French verbs. When the day's examinations ended at four o'clock, assorted "Day Dodgers" streamed down the snow covered walk to the National Road where some of them took an interurban car westward to Centerville or even farther, while most of us awaited the eastbound trolley into Richmond and our homes which we hoped would give us a warmer reception than had the campus that day.

Regardless of the appeal of other subjects, my chief interest was always in history. My studies in this field were directed largely by two men: William E. Armstrong and Harlow Lindley. Professor Armstrong taught at Earlham only five years, but he is known to and remembered by almost every student who was there during those years. His lectures were models of clarity and conciseness. Though in later years I had the opportunity to study under some of the most distinguished historians, I still regard Professor Armstrong as one of the best history teachers I have had. With Professor Lindley I had, unfortunately, less work at Earlham. But his assistance and interest in my efforts in subsequent years, and his never-failing kindliness and friendship have compensated for what I missed at Earlham. Nor did I, as a student, comprehend the magnitude of his contribution to Earlham both as historian and as librarian. He it was who had worked tirelessly to secure for the college a library building, and then to build up the collections it housed.

On October 22, 1924, I had stayed up until a late hour cramming for the first examination of the year in Professor Lindley's American history course. When I finally went to bed at my home in Richmond, some three miles from the Earlham campus, it was to sleep in complete oblivion of the alarms and excitements of that night when Lindley Hall burned. I was half way to the campus next morning before I learned of the event. As I approached, the campus indeed presented a scene of confusion: flames were still visible in the Museum wing; firemen were still feverishly at work; students stood about the campus in small, excited groups; and of course classes were suspended. Many students had already gone home for what they thought might be an indefinite stay. Bit by bit, I gathered the story of what had happened during the night; how all the girls of Earlham Hall had turned out in a precautionary fire drill; how the men from Bundy had rushed into the burning building to save most of the Joseph Moore Museum collections, and how they had quickly carried to safety all college records from the administration offices; how some had gone to the roof of Earlham Hall to extinguish the sparks that blew that way; while the girls trampled out those sparks and embers that fell among the dry leaves which carpeted the ground.

In the midst of this tragedy and confusion, the administration went immediately to work, and the college was operating again almost without interruption. That afternoon my Latin class met as usual, and the following day all classes resumed. The catastrophe was, however, a turning point in Earlham's history, and is to this very day having its influence on the college. In fact it is indirectly responsible for the present campaign of building and expansion.

But in 1924 we went on as cheerfully as possible in somewhat cramped quarters. The geological, biological, and physical sciences were the heaviest losers by reason of the fire. Their laboratories, equipment, and some of their research was lost, but they took up residence in the basement of Bundy Hall and their work went on. "Day Dodger" women, whose club and locker rooms had been in the basement of Lindley Hall suffered no loss, for the flames did not reach that wing of the structure. The Library now became the center of the college, with classrooms and administrative offices squeezed into its small confines, while "Day Dodger" women swarmed over its basement, until the autumn of 1925 when they moved to their present quarters in the basement of Earlham Hall. Other classroom space soon became available in the "cowbarn," the emergency frame building erected between Earlham Hall and the shell of Lindley Hall.

For me, the Library had from the outset been the center of activity. As a day student, I found it the only suitable place for study, and at the beginning of my sophomore year, I became a student assistant at the Library desk, for which I received the munificent sum of $25 per semester, deducted from tuition. The Library was then in charge of Ruby Ethel Cundiff, an administrator of marked ability who saw to it that each student assistant earned every cent of his $25, while at the same time she instructed all of us in the rudiments of library science.

My junior year was made notable by the study of political science under Professor Homer L. Morris. His eminent teaching and patient explanations dissipated occasional grumblings at the heavy assignments of reading which he expected his students to master each week. But often we read without mastering—such a theory, for instance, as that embodied in Charles A. Beard's *Economic Interpretation of the Constitution.* Then it was that

Professor Morris would explain the theory with such crystal clarity that we would wonder how we had been so dull as not to grasp it in the first place.

In retrospect the successful teaching of these Earlham faculty members, as well as others not here mentioned, becomes more apparent than it could possibly be to the young student when he received it. Important as were those teachers already mentioned, yet there is one more whose influence on students was even greater. That one was Anna Cox Brinton, professor of Latin and Greek. Her classes were usually small and the personal contact between student and teacher was consequently closer. Not only did she lead us through the mazes of Latin translation, but she showed us the depth and beauty of classical literature that lay beyond the language barrier, and she gave freely of her vast store of knowledge, covering art, architecture, antiquities, mythology, philology, and a dozen other subjects. If, when we entered her classes we had doubts as to the merits of a classical education, they were shortly dispelled and we departed avowed and wholehearted classicists. Besides that, she corrected our grammar and improved our diction. Her European study and travel experiences opened up new vistas for us provincial Midwesterners, many of whom had ventured scarcely beyond the bounds of Indiana.

The senior year, for many of the class of 1926, was dominated by that bugbear, practice teaching, a required course of actual teaching in the Richmond schools for those who expected to enter the teaching profession. Yet that was not the important thing. Earlham was having its last and most important opportunity to place its impress on our lives. For many, senior year courses represented the most advanced study they would ever undertake; for others they were a prelude and a most admirably planned introduction to graduate study. This I realized fully only when I began graduate study and was able to compare my preparation with that of students from other colleges. Then it was that I really understood how much Earlham had given me.

But Earlham's influence is not, of course, wholly academic. To those of us who live outside the circle of a Quaker community, Earlham has been and must always be a haven of peace in a troubled world, an oasis of tranquillity that belongs to the spirit of Friends everywhere. It comes not from ignoring prob-

lems, but is the peace and tranquillity that Friends have always found in working toward a solution of problems and in alleviating the ills of society.

IV. Earlham in Wartime and After

By Fred Valtin, Class of 1949

I came to Earlham in 1941. Previously, I had spent the happiest three years of my life as a student at George School, a Quaker preparatory school outside of Philadelphia. Just having come from Germany, it was at George School that I gained my first insight into America, learned of its spirit, ambition, and life. It must be admitted, however, that this initial knowledge reached me slowly and as if through several layers of absorbent cotton, provided by the sheltered atmosphere of the school and the financial level at which my fellow students lived. Life there reached me as through a set of shock absorbers. It was, as I was to ascertain later, not altogether typical nor altogether true. But it was perhaps just the sort of shelter that I needed, for the personal and impersonal implications which life held for me in Germany during the thirties had left me a thoroughly bewildered, confused, and uncertain boy. At George School I regained this composure of mind and body so essential to one's healthy development. The change from the autocratic, paternalistic school system in Germany to the democratic, individualistic system in America was, of course, at once stunningly apparent and carried with it not only heretofore unknown benefits but also a severe challenge for the development of self-discipline and a healthy stabilization of one's ego.

Why did I come to Earlham? Frankly, largely because of my impecunious situation. Earlham had offered me a sizeable scholarship, and in addition was in all respects less expensive than any of a number of Eastern colleges which I should have preferred to attend. It was fashionable to go to Swarthmore or Haverford or one of the larger universities. Earlham was largely regarded as a place for just average students and for those who simply could not afford any "better" school. So I came to Earlham with some trepidation. Let me state at this time unequivocally that never for a day have I had cause to regret this step. The fact

that I chose to return to Earlham after my army service—when I had also been admitted to one of the fashionable Eastern colleges—may attest to this.

Having been used to Bucks county's rolling hills, I was immediately impressed with Earlham's flat, vast, richly green lawns. Old buildings and newer ones, covered completely with ivy, created that sentimental aura popularly connected with American colleges. Another impression immediately gained was that of simplicity, of lack of affectation, and of a sense of deep sincerity on the part of students and faculty alike.

Here during my first year and a half at Earlham, I rounded out my somewhat superficial knowledge of American life and people. The change of pace in the tempo of life between the East and Middle West became at once apparent. People seemed to have more time in which to complete their business and yet seemed to accomplish just as much. Earlham was the same way then. It moved cautiously and along well-established lines, at times seemed just a bit sleepy, perhaps. It is hard to say without adequate insight whether this was happening because of a lack of fresh blood among the faculty, or because students, especially male students, were becoming somewhat listless as the draft hung over them, or because the college was still caught in the financial doldrums caused by the Great Depression.

We students, however, lived a rather happy existence, many of us attempting—haphazardly at best—to catch as much of this untroubled life as possible before being called to serve our country. The overpowering interest which the international situation exerted upon us did not prevent us from taking a very lively interest in the many phases of Earlham college life.

For one thing, it was in 1941 that we received what two or three previous college generations had tried in vain to gain. After long debates and not without last minute troubles, the women's gymnasium was officially changed to the Commons. In this building we now had a place without which a modern campus is practically unthinkable, a meeting place in which to spend spare moments in the company of fellow students and, what was to a sizeable portion of the student body most important, to smoke, eat, and dance.

This being a Quaker college, great interest, of course, centered around the question of what position many of us were going to take with respect to the draft and military service. In official and unofficial discussions, in bull sessions, classes, and lively college chapel periods it was a perennial topic. If the arguments at times became heated, be it said that such differences never were allowed to deepen into enmities nor did the campus family split into two camps. I believe that the man who deserves the greatest credit for the wise manner in which Earlham's official stand in regard to military service and the war was arrived at is President Emeritus William C. Dennis. Everybody who was at Earlham during that time will attest to the fact that to President Dennis democracy in a very real sense, and freedom of action according to individual conscience were uppermost.

And then came the time, about the fall of 1942, when slowly but surely the male population on campus began to thin out as fellows went to serve their country. And I have it from several very reliable sources that for the weaker sex the ensuing war years were rather dull.

Coming back to Earlham in the fall of 1946, after a four year absence, was a real experience. How would it feel to be back, to be sitting in a classroom again after these eventful years? I returned with mixed emotions. Would Earlham be able to provide that for which I had been longing—companionship, new interests, and above all, a feeling of belonging and security? The first few days seemed strange; there was familiarity and unfamiliarity; many things which made good sense four years ago seemed superfluous now; being and acting like the typical college Joe seemed downright childish. The adjustment was not altogether easy with many of us, and sometimes we seemed happiest when exchanging war experiences with one another. But the effect of those events began to wear off and the daily experiences at college—food, sports, classes, and, yes, girls—became again of paramount importance and interest.

The first thing I noticed, besides the utter youth of the women on campus, was the fact that something had changed at Earlham. It was hardly definable at first, except that something new and evidently vital seemed to pulsate through the college life. It was

not only that where there had been boys four years ago there were now men, not only that cars were multitudinous compared with former years, not only that there was talk of an impending million-dollar building campaign, but it was something that had happened to the Earlham spirit. Looking back to the pre-war years now, it seems as if we were then afflicted with an inferiority complex as to the scholastic and athletic merits of Earlham. This negative attitude was strikingly absent upon my return. An increased enrollment, a new life and purpose within the faculty and administration, plus a student body whose chief characteristic was a desire to learn made the difference. Competition, no matter in what phase of the college, was keen. Where there formerly had been a lack of interest in the many extracurricular events, there was now so much interest that a careful selection of participants could be made. Student government, long sought but largely neglected by students and administration alike, became a reality. It was fun to be at Earlham, it was good, and positive. You had the feeling that everybody was proud to be a member of the Earlham community, and only out of such pride can creation and growing stem.

In this era of concentration and centralization, small liberal arts colleges like Earlham might understandably have been swept into oblivion. And it is my conviction that if this type of institution fails to provide its students with something other than mere booklearning, which after all can perhaps be better gained at a larger school with more extensive facilities, then it is doomed to failure and extinction. What is it then, this something, this mission, which a small liberal arts college can provide and which, to my mind, Earlham so admirably does provide?

And with this last paragraph I have returned to what was said earlier. This is what Earlham provides for me: the thrilling experience to be a part of something that is growing, growing inside and outside. It is to us a threefold creature: school, church, and home. Combined with these three roots are the branches of good fellowship, clean sportsmanship, lots of fine times, serious interchange of ideas and ideals, and a mutual growth. Earlham is growing, Earlham is positive—and that's why it is good to be a part of Earlham.

EARLHAM DIARIES*

Edited by Opal Thornburg, Class of 1923

1. The Diary of F. Clarkson Fulghum [1]

A Student in Friends Boarding School in 1858-59

F. B. School, Richmond, Indiana
Tenth mo. 28th/58

I STARTED from home on the morning of the twelfth. I was some what unwell but some better than I had been the preseding week. Although I felt more like taking my bed than starting to school but I was so anxious to be at the commencement that I sumoned corage and started and we arrived at the school about noon and found quite a number of scholars collected, amoung whom were Wm. Hill, Emma and Martha Horne who I was very glad to meet. . . . Times were pretty dul that day and night but I reconciled myself to my lot and I got along pretty well. The balance of the week was spent in examinations and clasification. The examination consisted in writeing questions on the black board and each scholar wrote the answer on a piece of paper provided he could. . . . First day comes and a lonesome day it is with some. One was home sick for sertain and cried to go home but he no go. But as for myself I was as well contented as any other day.

Tenth mo. 29th/58

I awoke at the ringing of the large bell and was musing on past or future things when one More [2] come into the hall ringing the hand bell vosiferously. I arose and dressed as quick as posible and prepared for breakfast. I went to the school room to get my candle and lo it was not. But I found one and went to work. After the boys have made themselves look as well as posible they come into the school room in order to go to breakfast. Breakfast is served with out any thing remarkable. I next take Dr. Livengeston's travels and read a few lines which was interesting. I then took a walk for refreshment, returned and prepared the scripture lesson and recited [at] half past eight. The lesson was in Daniel which was very instructive. We were strikengly shown that the Lord can and will revele things to his servents and also deliver them from trouble if they will do his will which is mild. At eleven o'clock we assembled in a meting capasity and heard a very instructive surmon from an aged woman who it seems was drawn here on duty. I was reminded how pleasent it would be when all nations should be bound togather in one bundle of love. The evening passed on without anything remarkable until

* Excerpts from diaries in the Earlham College Library.

[1] F. Clarkson Fulghum from Arba, about ten miles northeast of Richmond, was the owner and operator for many years, with his son Oscar E. Fulghum, of Richmond Business College. He died in 1904.

[2] "More" was Joseph Moore, then an instructor in the sciences, who was to become Professor of Natural Sciences in 1861 and President in 1868.

supper when to our great delight the longed for milk apeared and I siped it with a relish. At six we were assembled in the lecture room and heard part of the memoir of William Chapman who died at the age of thirteen a devoted Christian. Although so young it seems that he was a man in mind. He was of a weakly constitution which prevented him from phisical exertion but his noble mind worked the more vigorous. He was engaged in cultivating the hart so well as the head which is a caracteristic of a truly great mind.

Eleventh mo. 15th/58

To day has been more beautiful than any for the last fortnight. It snowed last night and every thing was covered with a pure white mantle. . . . At last the snow vanished before the piercing rays of the sun. So it will be with the wicked. They will vanish away at the glance of the Lord. I had a very severe pain at my heart which was probily caused by the excitement on failing to solve an example in algebra. . . .

Eleventh mo. 16th/58

We had a peep at Jupiter last night through the teliscope. The four moons that lights his nights were distinctly visible. How beautiful must his nights be when they are illuminated by four moons. . . . Things have past nearly as common except this evening there was some excitement about a whisker trade which did not work to suit both partys. . . .

11th mo. 21st/58

. . . I started to the school [from Richmond] through the snow when to my great surprise met Jont and of course had to talk with him a while. I then started to school again, and after encountering several dificulties such as snow wind and girls I safely arrived at my destination but not without feeling a little chiled. At the comon time for lecturs we were introduced to Dr. Butler who gave us a lecture on the nervous system. In the first place he gave us the anatomy and the phisiology of the nervous system. He then showed us how we were made to feel the pain of a wound and then gave ilustrations showing that life was sustained by the nervous system. . . .

11th mo. 25th/58

It is night. Dame nature has spread her dark mantle over the earth and all animate life without seems to be hushed to repose. Not even a whisper of the wind is to be heard so calm and quiet is nature. But it is not so within. Some are writing, some talking out, which is a violation of the rules and some delight in it. Some are reading and others are diving into the misterys of some hard example in Stodard or investigating with the candor of a Newton some complex algebraic problem. As for myself I am just from the debating club and am now scribling. Yesterday was a fine day the snow went off very fast. We have many invalids and I think nice weather will be an advantage to them. We were very much startled at collection by one of the girls coming in in haste and caling

for some of the women and Clarkson[3] but we were happy to learn that the excitement was caused by one of the girls fainting and not coming to directly. . . .

11th mo. 26th/58

. . . At one o'clock the Ionian band met and the girls came in to witness our procedings as they had been invited by the society. The society proved to be very interesting, more so than any previous meeting. The boys were very much eritated as Smiley[4] had broken up their arrangements for a strole withe the girls.

Sabath evening: Joseph Moor gave us a lecture last night on chemistry accompanied by experiments which were very pleasing to the audience. I was delighted to day by a peep at drop of water through the microscope. It was completly alive with anamalcule about as large as a grain of corn. It seems that the teachers in our department are trying to please and interest the scholars. But I am sorry to say that there is not the same manifestation on the part of some of the scholars.

I was thinking to day of the responsibility that rests on my own head now I am out from under my parents care. It is true that I am under the care of good teachers who I believe are interested in my welfare. But it is not like that of a father or mother. . . .

11th mo. 30th/58

Thirdday night: The bell is ringing and there is quite a busle in the room and I am trying to write but I expect it will be a poor article that I shall produce to night. Yesterday was a fine day and passed off without any thing remarkable except about 125 letters went out which was a little strange. I also heard that Smily[4] would not let the girls write letters on first day. This morning I arose at five washed my face combed my head and fell in with algebra but I had not studied long before it was anounced that Joseph[2] had the telescope out and I went out and took a peep at the moon. It was a very beautiful sight indeed. We could see a range of mountains which looked like a large black worm. At dinner we were amused to see the plates of meat that was not done passing back to the Super.[5] We had bread boiled in milk for super of which the most portook with avidity. Although we have been warned against laughing at the table we to some extent indulged for Ridgeway was as big a fool as ever and laugh he would and we did to.

12th mo. 1st/58

Fourthday evening: Rob, Will and I have just been in to see the girls with whom we had quite a good time. We are all contemplating a visit home the last of the week. We all seem to want to see our mothers and get some thing good to eat. Oh how I will make the milk suffer if I am well. And then I will not have to wait for so many to be helped. . . .

[3] Clarkson Davis, teacher of mathematics and bookkeeping, 1857-59, later Governor and Professor of English.
[4] Sarah Smiley, Governess, 1858-59.
[5] Superintendent Charles Atherton.

And after I get to eating will not be bothered so much by "please pass the bread. Please pass the butter. Please pass the molasses." I have just returned from supper and am laboring under the influence of drinking to much milk. I was down in the basement a few minutes ago [and saw] a couple of boys fight which was not a pretty sight expecialy in a friends school. They commenced in a play and ended in a disgraceful act that is the act of injuring one another. What a disgrace to them the school and the church. Will they ever be of any benifit to the society in which they move. If so a change must be wrot. . . .

12th Mo 31st/58

Things have been pretty dull with me this week. I left home thirdday morning and left father scarsely able to set up an hour at a time. I could hardly get my own consent to leave him: but he wished me to come and finish the session and I hope I may make a good use of the time for I do not know that I shall ever have another oportunity of atending this school again. I am behind my classes and it will take some time for me to catch up. This day closes the year and I feel like addressing the question to myself am I any better than I was at the beginning of the same. Will Hill, Rob. Fisher, Rob Huff and several other boys have gone home to spend "New Years" I am in hopes they will have a good time but I doubt their having a much better time than we do here. We have fifteen turkeys ready to roaste which will make a grand treat. We have had Holiday this after noon and we cleaned out the basement scrubed the wash pans and had a good time generaly. Tomorrow is New Year, and as it does not come but once a year we must try to enjoy it.

1st mo. 2nd/59

. . . We had quite a time eating turkey or turkeys I might say for we eat just about a dozen.

Last night Friend Test [6] read a very interesting sketch of Socrates of his own production. It was pleasing and very instructive. Things passed nearly as common except I had all of the house to sweep by myself and it was quite a task.

1st mo. 23d/59

. . . Last fourthday morning there was quite a commotion in the west side of the house and it extended to the east. By the unremitting endeavors of C. Davis [3] & Lizze Coffin [7] the girls were suplied with skates and at 8 oclock the bell tolled for them to commence their march and as they marched in file the boys gave them three departing cheers. At ten o'clock some of the weary and wounded came into camp but the more hardy did not return until the sun was near the meridian. After dinner is over Sarah their bold leader is lifted upon a noble steed and is seen galloping out towards Williams and after a ride of some minutes returned in good spirits. This was a glorious day for the girls who are like caged birds which are never satisfied.

[6] Zaccheus Test, Professor of Ancient Languages, 1851-52, 1855-56.
[7] Elizabeth Coffin, who succeeded Sarah Smiley as Governess.

2. The Diary of Caroline Carpenter [1]

July 10th, 1863

I AM standing by my room window now and feel very happy when I look out and see the harvest men gathering in such an abundance of everything, hay and wheat & flax, and see the trees & flowers and the little mound in front of me all look so green and lively, for then I know that the great Judge of the Earth who faint[eth] not neither is weary, though he may be chastizing the Land for sin & wickedness has still not forgotten it, but from his all bountiful hand send rain on the field & hillsides and it bringth forth fruit. We had a good meeting today. Rachel Rue & E Johnson here, the former spoke four times & the latter twice. I missed one in the scripture class, was very much ashamed. Great excitement about the picinc. Most of the girls anticipating a good time.

July 13th, 1863.

. . . The girls are very much frightened to night because it is reported that Morgan is to be in town to night & burn it. It is said that they have sent all the gold out and 6 thousand men are comming from Indianapolis.

July 14th.

The excitement is very great today on account of the "Morgan raid." No daly papers. Joe Huffman went home this evening. Ohio boys all have to report tomorrow at headquarters at 11 oclock or else are doomed to six months imprisonment. Morgan is said to have crost over into Ohio last night & is now within 13 miles of Cincinnati. . . .

July 16th

This morning it was clear and beautiful, the sun shining in all his usual splendor & it did seem so good to see him once more. Think it is almost a sign for us that the "political sky" is also about to brighten for during these few days that it has been so dark & gloomy & cold Morgan has been ranging thro' the States of Ohio & Indiana plundering & stealing laying waste ackers of country & c. And the news from all parts seemed discouraging but today it has brightened with the weather. It is reported today that the "Home Guards" & other Maletia from different parts that met to help drive out "Morgan" now have him surrounded and ready to capture him any moment. Also "Fort Hudson" is taken and "Vicsburg" is sounding on every breeze.

We had a good scripture lesson this morning & a good meeting. Silent tho'. . . .

[1] Caroline Carpenter, 17 years old, was the daughter of Walter T. and Susan Mabie Carpenter, Superintendent and Matron at Earlham in 1859-63, 1864-66, and 1868-72. She married Henry C. Wright in 1868.

August 4th

. . . Second day morning father came & woke us up early saying Mother was sick. We bounced out of bed in a hurry well knowing there would be much for us to do if that was the case. So Nurse took her place at the table pouring out coffee and I got out the sheets & pillar-cases and other bedcloths for Kate Lavell and Annie Mead the chamber-maids and did all I could for to help a long. Mother strained her hip on seventh day I think. We were very busy puting up "black berries." She also has a bile on the back of her neck. I forgot to mention that Clarkson [2] & Hannah were here first day evening. C— read & talked some to us. It did seem so naturel once more to see & heare him up there on the platform his old place & with his contenence animated in his subject & eyes fairly sparkling with delight. He was in our room just befor reading. Says I may come to school to him & Luzena [3] next winter at Spiceland. Wish I could. This week is a busy one. Classes in Mentle Arith. were examined yesterday and in Practical to day & Physical Geog. tomorrow & c. on to the last of the week. They were examined in the boys schoolroom on account of its being cooler which is quite an item this weather. Talking with Mother this evening she says she thinks the time will soon come when they will cease having public examinations turn them all to written which will better try the knowledge of the student & save this whole establishment much confusion & hard work at the close of every term. I have studyed hard this week & particularly this afternoon. Almeda Jones came up in our room & we spent the whole time from the time school took up at noon till it closed in the evening on Astronomy and Botany and this evening after supper till nearly dark on Algebra. I feel so fearful of failing in this last study examination. Went down to the "log" this evening with Mattie [4] to get a piece of it too keep for memories sake but had not a sharp enough knife. Very tirded & sleepy—

August 11th

. . . Mattie . . . came out to hunt me and to tell me that she was going home tomorrow on the 3 o-clock train. We went out in the "play shed" and I cryed a while and was a pritty looking sight for the Scripture class which was examined the next hour. I never did feel so bad at the close of any sesion as I do at this. Just to think of all the long talks & walks we have had this term up in our room at evenings, on the walk, down on the log, under the cedar trees, out on the style, and down in the grove. . . .

[2] Clarkson Davis, teacher of mathematics and bookkeeping, 1857-59, Governor and Professor of English in 1862-63, who became principal of Spiceland Academy in 1863, serving until his death in 1883.

[3] Luzena Thornburg, teacher in the preparatory department, 1857-59, 1862-63, who taught at Spiceland Academy for many years.

[4] Marthana Taylor, married later to Calvin W. Pearson, '65, who was Professor of History and Languages at Earlham from 1869 to 1884.

3. A Visit to Earlham in 1884

From the Diary of David Huddleston [1]

TWELFTH MONTH 7, 1884. Went to Richmond. Called at M. Mote's [2] then to Peter Albert's, & at 10 to Q[uarterly] M[eeting]. A prayer first, then Joseph More [3] & R[obert] W. Douglass spoke both at some length with learned ability. Business opened at 12 & closed at 2 and I, with nearly all the rest, went below & took dinner, it having been brought together by the different Friends of Richmond. I had for some time felt like being at Earlham M[eeting] again, so after Meeting I spoke to Dr. D. Clark [4] & Allen Jay [5] about it. They & others consulted some among themselves, & after dinner Allen hunted me up & said the college hack was in the yard, & they would take me & others when we wanted to go. So a load of us went, I being made more welcome, & the way more open than I expected. So I was there that night, & until first day after dinner, it giving me one night & 3 meals with them. Was seated each meal by the Matron [6]; & the meals orderly conducted. She seemed to take an interest in conducting me round to the kitchen & large cooking departments, enjine, green house & c. But my main concern, & it had at times impressed me for some months, was to be at their M. for worship there at some suitable time. I well knew that it looked a little presumptuous for one of my age & ability to make an attempt to face the amount of inteligence & learning, & high life that I expected to find there. I also was aware that the religious influence was to some extent changing among the controlling officers there, so as to keep pace with the modified Quakerism of our fast movements. But I thought a sense of duty prompted me, and that nothing short of simple obedience would give me that peace which my declining years craves above all. I also knew that I of late stood a good deal alone, & as one "rejected of men." But I was treated, all through, with as much kindness & respect as I ever ought to look for.

[1] David Huddleston, born in North Carolina in 1801 and died in Dublin, Ind., in 1890, nurseryman in Dublin, was unalterably opposed to evangelical developments among Midwestern Friends, to a hired ministry, and music in the churches. He wrote numerous articles for *The Friend* (Philadelphia) and *The British Friend.*

[2] Marcus Mote, Quaker artist.

[3] Joseph Moore, who had just left the presidency of Earlham College for work at Guilford College, North Carolina.

[4] Dougan Clark (1828-1896), Professor of Classical Languages at Earlham, 1867-69, 1855-88, and Professor of Bible, 1888-94.

[5] Allen Jay (1831-1910), Superintendent and Treasurer at Earlham, 1881-90. Dougan Clark and Allen Jay were both leaders in the evangelical revival among Friends, the one as one of its theologians, the other as an evangelist.

[6] Martha Jay, wife of Allen.

12-8-84. On first-day morning after being in to listen to J. J. Mills[7] S[unday] School Class, took my seat where they placed me in the Meeting room at 11, between the President & superintendent of the Colege. The scollars, & a few others, were before me, all coming in in beautiful order. And I felt, like I had at other times while being there, that the overshadowing presence of the Holy Spirit was near me, to help & preserve, so I had but little to fear. Allen Jay first offered a brief prayer. Then I arose & used perhaps half an hour at the close of which I repeated Bernard Barton's poetry on Spiritual Worship, beginning with "Though glorious O God must thy temple have been," &c. Then singing, by quite a number, followed and Allen Jay closed the vocal service by a short sermon, in which he recommended the students to take heed & remember the counsel of [one] who through the infirmities of age had felt enough for their wellfare to induce him to come to see them, giving my age &c. Then the schollars were dismissed, & all orderly retired. And after a few minutes, we were all called to the tables, 10 or 12 in number, each one taking the same seat as before. There was but little within the reach of my observance, that marked the departure from our simplicity, except the gayety in apparel, & the singing in M. though I did in passing round, outside of the building, hear the sound of singing & the instrumental music from some of the windows. So I was confirmed in what I had before believed, that the leaders in the Colege both give encouragment to a trained music, & a trained ministry. Both being great departures from our ancient simplicity & purity. It shows a need, that our living members should have a care to set before our young people, at such places, & everywhere, both by example & precept, the difference between the good old way of simplicity, & the new & more libertine ways of the world that our dear young people are being educated into. I sat before them in an old fashioned plain coat, which is a rare thing in our Y. M. But I felt peace and gladness in having the opportunity to do so.

Had breakfast this morning at 6½. A. Jay read a chapter which contained in it "All flesh has seen the salvation of The Lord." I repeated that part, asking the question, "Have we all received it?" Allen offered a brief prayer & soon gave sign for the breakfast to commence, after which all retired orderly to their respective rooms. Allen [showed] me round some, into some of the rooms, introducing me to some. Then the S. S. & M. came on, as described above. After dinner, Allen went with me to Erastus Test's[8] and after an hour or two, I went to A. Moffitt's for the night.

[7] Joseph John Mills, President of Earlham College, 1884-1903.

[8] Erastus Test was Professor of Natural Sciences at Earlham in 1867-72, 1883-84.

SPRING MEETING, 1947
FRIENDS HISTORICAL ASSOCIATION

THE FRIENDS of Plymouth Monthly Meeting entertained Friends Historical Association at the annual Spring Meeting on May 17, 1947. President William W. Comfort called the meeting to order at 3.30 p. m., in the old part of the meetinghouse, which dates from about 1708. He introduced Carroll L. Corson, a member of Plymouth Meeting, who welcomed the Association and told of the revival of interest in the meeting and its school in the recent years. He was followed by Judge George C. Corson, who entertained the group with a series of anecdotes concerning "Plymouth Meeting in History and Legend." Since "Plymouth Meeting" is a Pennsylvania village as well as a Friends' meeting, Judge Corson was able to include some tales of the doings of local characters whom Friends would undoubtedly have disowned if they could! He also told of the preaching of some of the older ministers of Plymouth Meeting, and revealed that Carroll L. Corson lives in what was once the Orthodox meetinghouse, which was next door to the present Hicksite meetinghouse but was converted into a dwelling when the Orthodox Plymouth Preparative Meeting was laid down in 1896.

In a talk on "Antislavery Friends near Plymouth Meeting," Thomas E. Drake spoke briefly of the Underground Railroad activities of Friends in the vicinity. He read, as a kind of thumbnail sketch of the doings of radical antislavery Friends in Plymouth Meeting, a letter on the subject written in 1885 by Dr. Hiram Corson, one of the leading abolitionists. The letter, which is a recent addition to the manuscripts in The Quaker Collection of the Haverford College Library, contained references to Benjamin Lundy's conversion to abolitionism in the early 1830s of Hiram Corson, George Corson, Alan W. Corson and others, and told how they entertained antislavery lecturers and constructed "Antislavery Hall" on George Corson's property for abolitionist meetings.

Following the speaking, Friends found it interesting to visit the Underground Railroad station of George Corson, across from the meetinghouse, to look at Antislavery Hall, later the studio

building in which George Corson's son-in-law, Thomas Hovenden, did the well-known painting, "John Brown on His Way to His Execution," and to inspect the new wing of the meetinghouse, designed by a member of Friends Historical Association, Joseph Linden Heacock. Here Plymouth Meeting Friends served coffee and ice cream to go with the box suppers which members of the Association had brought with them.

ABINGTON FRIENDS SCHOOL, 1697-1947

Two Hundred Fiftieth Anniversary

THE CELEBRATION of the two hundred fiftieth anniversary of Abington Friends School on Fifth Month 17th, 1947, is a notable milestone in the history of education in the Society of Friends in America. While our Quaker colleges—Haverford, Guilford, Earlham, and others soon to come—are marking the completion of a century of higher education among Friends, the celebration of the 250th year of a school which is believed to be the oldest American institution of its type in continuous existence in the same place under the same ownership and management, is a striking reminder of the fact that an earnest concern for education has marked the Society of Friends from the very beginning.

Abington Friends School has served eight generations of Pennsylvania Friends in what was originally Dublin or Cheltenham, now Abington Meeting. It began as an ungraded elementary school, expanded to the secondary level, served as a boarding school before George School was founded, and is now a day school, offering instruction to 250 girls, both Friends and non-Friends, from the pre-school to college preparatory grades. It was held first in the meetinghouse, then in a separate building, now the caretaker's house, and since 1887 in a building across the road to the south. The School's celebration in Fifth Month last had as the theme "A Glimpse of its Past—A Vision of its Future." The vision of the future includes plans for a new auditorium and new classrooms, for which an anniversary fund-raising campaign for $100,000 is now in progress, beginning with the anniversary year and continuing through 1948.

More than three thousand alumni, friends and students gathered to see the anniversary program, which was arranged by a large committee from the Meeting and the School. Exhibits of great variety were on view. In the gymnasium there were "Period Rooms"—a 1697 kitchen, a 1797 dining room, and an 1887 parlor—arranged by members of the Meeting and patrons of the School, and the School Committee sponsored an exhibition of Quaker and School relics. In the Assembly Room were portraits of famous Quakers, examples of children's clothing and school supplies since 1697, and a number of other historical exhibits. Quaker costumes were on display in the halls, as well as maps, charts, and lists of courses of study and activities at Abington Friends today. Samples of art work done in the School and a graphic account of the growth of music in America were also shown.

The principal event of the day was the presentation in the meetinghouse grove of the Anniversary pageant. Under the direction of Anne Lois Ritz, and an able committee, members, patrons, and students of the School portrayed the past and future of Abington Friends. The historical narrative was written by Horace M. Lippincott, a member of the Abington Meeting, and the dialogue by Charles F. Jenkins, of Germantown. There were seven episodes: 1. "1697, The Gift of John Barnes," showing how the land on which the meetinghouse and the School now stand was given to the Monthly Meeting; 2. "1727, A Colonial School Day"; 3. "1777, First Day Meeting, Seventh Month, Sixth"; 4. "1837, A Meeting of the School Committee"; 5. "1887, A Class in the Old School"; 6. "1907, Boarding School Days"; and 7. "1947, May Day," in which the May Queen was crowned, "The School's Message," written for the occasion by Sarah Cleghorn, was recited in chorus, and a May Pole Dance, "Our Symbol of Unity," was given by Grades X and XI. The players arrived and departed from the scene by various means appropriate to the time of the episode, from horseback to the latest automobile. The horse-drawn vehicles were provided by a friend of the School from his own remarkable collection of ancient wagons, buggies, gigs, phaetons, broughams, and four-in-hand brakes. These unique entrances and exits were the most unusual and interesting part of the pageant.

Copies of the program for the day and the script of the pageant have been deposited in the Friends libraries at Haverford and Swarthmore. They provide a valuable momento of two hundred and fifty years of education at Abington Friends, and an interesting glimpse of what is to come.

QUAKER RESEARCH IN PROGRESS

THE following list of present or recent studies in Quakerism continues the series of such notices appearing from time to time in the BULLETIN. It is of course improbable that the list is complete; but it is interesting as showing where the present frontiers of Quaker research are.

Information of other Quaker studies in progress but not published should be sent to Henry J. Cadbury, Chairman of the Committee on Historical Research, 7 Buckingham Place, Cambridge 38, Massachusetts.

Burns Brodhead, 107 Lexington Avenue, Lansdowne, Pennsylvania. *Relation between the Historical Jesus and the Christ Within in Early Quakerism.* (This study will cover the period from George Fox to William Penn.) Columbia University; Philosophy, thesis for M.A. degree, 1948. Research commenced.

Bliss Forbush, 5114 North Charles Street, Baltimore 10, Maryland. (1) *The Quaker Use of the Bible, 1647-1830.* (Includes a discussion of the problem of authority.) University of Chicago; Divinity School, thesis for M.A. degree, 1947. Completed. (2) *Life of Elias Hicks.* (With especial attention to the currents of thought in his day and his place therein.) Research commenced.

George W. Hagner, Jr., 251 Harvey Street, Philadelphia 44, Pennsylvania. *A Survey of the Peace Section of the American Friends Service Committee, 1925-1941.* Haverford College; History, thesis for M.A. degree, 1948. Completed.

Willard C. Heiss, Box 171, Indianapolis 6, Indiana. *Early Quaker Pioneers of Randolph County, Indiana.* (An account of the settlement of Friends within the verge of New Garden Quarterly Meeting, in Wayne and Randolph Counties, Indiana.) To be published by the author. Partially completed.

Robert H. Ion, 11 Green Hill Road, Calderstones, Liverpool 18, England. *The Theology of Early Friends, with Special Reference to that of Isaac Penington.* (The first half of the study concerns Penington and the second half deals separately with Barclay, Penn, and others.) Oxford University; Theology, thesis for B.D. degree, 1947. Completed. A copy is at Haverford.

Anne Emilia Jansen, Studiehjemmet, Geitmyrsveien 11, Oslo, Norway. *The History of Norwegian Quakerism in the First Half of the Nineteenth Century.* University of Oslo; a thesis. Completed (169 typewritten pages in Norwegian).

Arnett G. Lindsay, 3300 - 18th Place, S. E., Washington, D. C. *Guide to Manuscript Materials in Pennsylvania Bearing on the Negro.* (Manuscript materials in non-archival depositories, i.e., historical societies, libraries, and in possession of individuals.) Research work completed.

James Lomax, 7 Bedale Road, Sherwood, Nottingham, England. *A Short History of Quakerism in Nottingham.* (To be delivered as a public lecture and also be printed in May, 1948, as a small illustrated booklet.) Manuscript completed.

Richard Wayne Lykes, 114 S. Martin Lane, Norwood, Pennsylvania. *The School of Howard Pyle.* (A study of Howard Pyle, the illustrator, his teaching and his more famous pupils.) University of Pennsylvania; History, thesis for M.A. degree, 1947. Completed with a possibility of further expansion.

Russell A. Mortimer, 25 Circle Gardens, Merton Park, London S. W. 9, England. (1) *A Guide to the Administrative Records of the Society of Friends in Bristol, 1667-1869.* University of London; thesis for library course, 1937. (2) *Quakerism in Seventeenth Century Bristol.* University of Bristol; thesis for M.A. degree, 1946.

Richard Pennington, McGill University Library, Montreal, Canada. *Joseph John Gurney, a Character Study.* Research commenced.

F. E. Pollard, Robert S. W. Pollard, Beatrice Pollard, 22 Cintra Avenue, Reading, England. *Democracy and the Quaker Method.* (The possibility that democracy with its problems of conference and decision might learn from Friends' methods and spirit in their business meetings.) The manuscript is nearing completion and it is hoped that it will be published within the next six months.

John A. Pollard, 230 East 50th Street, New York 22, New York. *John G. Whittier, Friend of Man.* (A full-length biography.) Yale University; English, thesis for Ph.D. degree, 1937. To be published early in 1948 by the Houghton Mifflin Company, Boston.

Arthur Raistrick, Linton, via Skipton, Yorkshire, England. *Quaker Industrialists of the Seventeenth and Eighteenth Centuries.* (A study of the contribution made by individual Quakers and Quaker companies to science, industry, commerce, banking, mining and metallurgy, medicine, instrument making, transport, etc.) Almost completed.

Lillian H. Shaw, 35 Main Street, Quakertown, Pennsylvania. *Quaker Exiles in Virginia.* Temple University; History, thesis for M.A. degree, 1948. Research completed.

William Alexander Campbell Stewart, University College, Cathays Park, Cardiff, Wales. *A Critical Estimate of the Educational Principles and Practices of the Society of Friends as Seen in Their Schools in England.* (This study covers the period from 1660 to the present, with emphasis on the years 1779-1918, and will show how Friends schools reflected Quaker belief and were influenced by historical setting and changes.) University of London Institute of Education; Education, thesis for Ph.D. degree, 1947.

L. John Stroud, Bootham School, York, England. (1) *The History of Quaker Education in England, 1647-1903.* (A thesis.) (2) *John Ford, 1801-1875.* (The life, work and influence of a Quaker schoolmaster.) University of London, thesis for Ph.D. degree, 1947.

Shirley J. Stuart, Asbury Theological Seminary, Wilmore, Kentucky. *Traditional Quakerism in Foreign Missionary Education by Orthodox Quakers.* (Study of application and adaptation of the traditional Quaker testimonies.) Asbury Theological Seminary; Christian Education, thesis for M.R.E. degree, 1947. Research commenced.

Frank O. Wargny, Vineland, New Jersey. R. F. D. No. 2. *Education of the Freedmen by Philadelphia and Baltimore Quakers During the Civil War and Reconstruction Period.* Johns Hopkins University; History, thesis for M.A. degree, 1947. Completed. A copy is at Haverford.

James Malcolm Whitten, University of Maine, Orono, Maine. *A History of the Quaker Movement in the Kennebec Valley.* (The rise, decline, and present status of this movement.) University of Maine; History and Government, thesis for M.A. degree, 1948. Research commenced.

J. Philip Wragge, 3 Station Avenue, York, England. *George Keith: His Life and Writings up to 1667 and their influence on Robert Barclay.* Woodbrooke College, thesis, 1946.

BOOK REVIEWS

The Life of Edward Grubb, 1854-1939, a Spiritual Pilgrimage, by James Dudley. London, James Clarke and Company, Limited, 1946. 159 pp. $1.50.

THE CORE of life in the Society of Friends as elsewhere is in persons. Here is the story of one born when modern science was attacking religious formulas. Edward Grubb grew up in an evangelical family. He passed through a painful period of skepticism; then through a long life, mostly as a school teacher, he led a generation of Friends into wider service, in neighborhood outreach, among leaders of other faiths, and in social reforms. Socialism with its inevitable rejuvenation did not appeal to him but at one time, when a factory worker, he was a member of a labor union, and always contributed wisdom and understanding to labor-management problems. Economics was a favorite topic. Evolution and Biblical analysis for him were doorways to a fuller understanding of God. All aspects of nature he loved.

Edward Grubb made four trips to America, in 1901, 1904, 1907 and 1920. He was Chairman of the Executive Committee which arranged the 1920 All Friends Conference in London, and came that year to the United States with three other Friends to promote it. Many American Friends will remember him, and each reader of this review would do well to get a copy of this pocket size biography and ponder in his daily devotions on some of the insights quoted in the last chapter on "Writings of His Later Life."

Edward Grubb died early in 1939, five months before his wife, Emma Grubb, and after sixty years of devoted married life.

J. Passmore Elkinton

Moylan, Pennsylvania

Chronique de la vie Quaker française, 1745-1945, by Henry van Etten. Second edition. Paris, Société des Amis (Quakers), 1947. 342 pp. 150 Francs. (May be ordered from Friends Book Store, 302 Arch Street, Philadelphia 6.)

IT IS encouraging that our friend, Henry van Etten, has been able to publish this year (1947) a second edition of his authoritative history of Quakerism in France. Though substantially the same as the first edition, this edition brings the subject up to date for the past ten years and contains additional material amounting to some twenty pages. The growth in numbers of the Society and its activity during the last war is noticeable. Except as the future may add new pages to the history of French Quakerism, this volume will remain a completely satisfying account of the subject.

William W. Comfort

Haverford, Pennsylvania

FRIENDLY NAMES IN THE DICTIONARY OF AMERICAN BIOGRAPHY

By Anna B. Hewitt

IN 1944, Supplement One of the *Dictionary of American Biography* was published, bringing the work down to the end of 1935 and including also "a certain number of memoirs which failed to be included in the earlier volumes, although their inclusion would have been appropriate." Printed below is a list of Friends, or those with Friendly connections, whose biographies appear in this volume.

Previous lists have appeared in the Bulletin as follows: vol. 18 (1929), p. 104 (Allen-Bradford); vol. 19 (1930), p. 41 (Brown-Cuffe), p. 99 (Darlington-Easton); vol. 20 (1931), p. 33 (Eddy-Foster), p. 94 (Furnas-Grellet); vol. 21 (1932), p. 36 (Griscom-Hewes); vol. 24 (1935), pp. 94-98 (Hicks-Sellers); vol. 26 (1937), pp. 112-114 (Sharpless-Zane).

Francis Greenleaf Allinson (1856-1931)—Classicist and university professor.
William Arnold Anthony (1835-1908)—Physicist and electrical engineer.
Roland William Boyden (1863-1931)—Lawyer and statesman.
Walter Leighton Clark (1859-1935)—Mechanical engineer, painter, art patron.
William Morris Davis (1850-1934)—Geographer, geologist, teacher.
Anna Elizabeth Dickinson (1842-1932)—Orator, actress, playwright.
Charles Burke Elliott (1861-1935)—Lawyer, jurist, writer.
William Dudley Foulke (1848-1935)—Lawyer, author, leader in civic reform.
Charles Burleigh Galbreath (1858-1934)—Librarian.
Austin Bruce Garretson (1856-1931)—Labor leader.
Herbert Adams Gibbons (1880-1934)—Foreign correspondent, author, lecturer.
James Williams Gidley (1866-1931)—Vertebrate paleontologist.
William Brown Hodgson (1801-1871)—Orientalist.
DeWolf Hopper (1858-1935)—Actor.
Anthony Woodward Ivins (1852-1934)—Mormon leader.
Florence Kelley (1859-1932)—Social worker.
Rayner Wickersham Kelsey (1879-1934)—Quaker minister, historian, teacher.
Elizabeth Price Martin (1864-1932)—Civic leader.
Charles Elwood Mendenhall (1872-1935)—Physicist.

Cuthbert Winfred Pound (1864-1935)—Jurist.
Eli Kirk Price (1860-1933)—Lawyer and civic leader.
Frederick Leslie Ransome (1868-1935)—Geologist.
Walter Roscoe Stubbs (1858-1929)—Contractor, stockman, governor of Kansas.
Martha Carey Thomas (1857-1935)—Educator, college president.
James Field Willard (1876-1935)—Historian.
Francis Wilson (1854-1935)—Actor.
William Wright (1829-1898)—Journalist, author.

The following names were omitted from the lists previously published in the BULLETIN.

Angelina Emily Grimké (1805-1879)—Anti-slavery crusader and advocate of women's rights.
Sarah Moore Grimké (1792-1873)—Anti-slavery crusader and advocate of women's rights.
William Thornton (1759-1828)—Architect, inventor and public official.

THE Abraham Lincoln Association, First National Bank Building, Springfield, Illinois, solicits information concerning the present private ownership and location of any document composed by Abraham Lincoln, whether or not it has been published hitherto. Documents in public institutions are readily accessible, but many of those held by individuals have not been located to date. The preparation of a complete edition of Lincoln's writings from original sources will be greatly facilitated by information leading to procurement of photostatic copies of documents held by private individuals. Acknowledgment of assistance will be fully made upon publication.

AN EXCHANGE of staff members is now in process between Friends Library in London, and the Friends libraries at Swarthmore and Haverford. Muriel A. Hicks, assistant librarian in London, is spending two months during the fall and winter in each of the two American libraries, while Dorothy G. Harris of Friends Historical Library at Swarthmore worked in London in August and September, and Anna B. Hewitt, of the Quaker Collection at Haverford, hopes to spend some time there next summer.

ARTICLES IN QUAKER PERIODICALS

By Frederick B. Tolles and Dorothy G. Harris

The American Friend

"Historical Value of Quaker Records" by Caroline Dunn is a reminder to Friends of the unusual usefulness of their records to the church historian, the social and intellectual historian, the genealogist, the local antiquarian, the sociologist, and the student of social reform.—September 19, 1946, p. 365; October 3, 1946, p. 387.

The Canadian Friend

A brief report by countries on the life and work of European Friends during the war years is to be found in Leslie Shaffer's article "European Friends Meet at the Blue Idol." This was the first meeting of the European Section of the Friends World Committee for Consultation since 1939.—July, 1946, pp. 5-8.

"Golden Anniversary of Wooler Friends" by Edith Valentine tells briefly of the gathering of Friends to celebrate the building of the meetinghouse at Wooler, Canada. This was formerly known as Cold Creek meeting.—July, 1946, pp. 8-9.

"The History of Beaconsfield Meeting House" (1876-1946) recounts the early history of the meeting in an article prepared by Jessie Walker.—September, 1946, pp. 10-11.

The Friend (London)

In "Pacific Ackworth Is Four Years Old," the story of the origin and development of this young California project in Quaker education is told. Parents believing in the reality of human brotherhood and the value of a cooperative community in the prevention of war have banded together to try to create such an educational community for their children.—October 11, 1946, pp. 816-817.

T. Edmund Harvey reviews Geoffrey Nuttall's *The Holy Spirit in Puritan Faith and Experience* in an article entitled, "Links Between Early Puritans and Friends."—October 18, 1946, pp. 835-837.

The moving experience of the first reassembly in six years of the Executive Committee of the German Yearly Meeting is described in an article entitled "German Friends Re-Assemble."—November 1, 1946, pp. 881-883.

In "A Relief Centenary: Friends and the Irish Famine," Isabel Grubb tells of the work of Friends in 1846 and 1847 in helping to relieve suffering in Ireland, and compares Quaker relief methods then and now.—December 13, 1946, pp. 1035-1037.

"J. J. Gurney, 1788-1847" is an appraisal of the character and influence of the notable nineteenth-century English Friend, written by B. C. in the regular column of "Commentary."—January 17, 1947, pp. 46-47.

The Friend (Philadelphia)

"An Outline History of Concord Quarterly Meeting" by Howard H. Brinton chronicles the shifting tides of migration, cityward and countryward, which have affected the life of this Quarterly Meeting (known until 1800 as Chester Quarter).—November 7, 1946, pp. 149-150.

The Friend of Australia and New Zealand

Stanley Gregory in "The Quaker Centre" gives an encouraging account of the life and objectives of the Quaker centers during the last quarter century. As one expression of Friends' concern for international understanding, they are likely to become increasingly important avenues for Quaker service.—December 20, 1946, pp. 1-2.

Friends Intelligencer

"General Conference Friends and Indians" by Robert Reeves Solenberger reviews the relations of Hicksite Friends with the Seneca Indians of New York and with various tribes in Nebraska during the nineteenth century.—January 18, 1947, pp. 28-29.

"Light on John Dickinson" by Frederick B. Tolles quotes from letterbooks of James Bringhurst at the Friends Historical Library to show that Dickinson's children were responsible for his adoption of the plain language and his regular attendance at Friends Meeting in his old age.—February 1, 1947, p. 56.

The Friends' Quarterly
(with which is incorporated *The Friends' Quarterly Examiner*)

"Quakerism: A Religion of the Spirit: A Study in Origins" by Gerald K. Hibbert is a review article based upon G. F. Nuttall's *The Holy Spirit in Puritan Faith and Experience;* Nuttall's revelation of the connection between Quakerism and radical Puritanism, it is suggested, should help Friends to arrive at an adequate doctrine of the Holy Spirit in its relationship to the Bible and the historic Christ.—January, 1947, pp. 6-14.

Alfred Braithwaite pays tribute to the rare qualities of a recently deceased Friend in "Margaret Ford Smith."—January, 1947, pp. 54-57.

"Guest of the Meeting—Maryland Style" is an account of early Quaker hospitality at Third Haven Meeting on the Eastern Shore of Maryland. The article is signed "Now and Then"—pseudonym familiar to readers of "Letter from the Past" in the *Friends Intelligencer.*—January, 1947, pp. 62-64.

BRIEFER NOTICES

By Henry J. Cadbury

IN CONNECTION with a proposed William Penn memorial endowment for the sesqui-centennial of Friends' School at Newtown, Waterford, Ireland, a handsome illustrated brochure has been privately printed and circulated called *A Memorial to William Penn in Ireland, 1698-1948* (1946). The principal reading matter is two historical essays, the first, I understand, by various hands, especially Lucy Pierce, the second by Joseph Hone. They present Ireland's connections with William Penn, his parents and descendants, with Quakerism, and with Pennsylvania. Of original sources used Penn's Irish Journal of 1669-70 is most conspicuous. The pictures are principally of Macroom and Shanagarry, two former Penn properties, and of course the school, to which a smaller accompanying illustrated booklet is completely devoted.

EIGHT LETTERS for William Penn written in July and August, 1670, are published in full in *The Pennsylvania Magazine of History and Biography,* vol. 70 (1946), pp. 349-372. The originals are in the State Papers of the Public Record Office, London, evidently having been confiscated. Hence the article is entitled "Intercepted Correspondence of William Penn, 1670." They fit into known features of his life, especially his Irish Journal, which concluded two days before the date of the earliest of these letters. Of special interest are the only known letters to him from his future wife, Gulielma Springett, a detailed account of an interview between his agent and his mother during his father's illness and estrangement, and a reference to the supposed pregnancy of Margaret, wife of George Fox. The letters are edited with introduction and notes by Henry J. Cadbury.

THE MAGAZINE ANTIQUES has an illustrated article, vol. 51 (1947), pp. 40-42, by Carl M. Williams on "An Unrecorded Goldsmith: Jeremiah Elfreth, Junior, of Philadelphia." The subject (1723-1765) was the son of an elder among Friends, of the same name, in the city, and he practiced his trade for at least the last twenty years of his short life. A few of his pieces of silverware are known and even the customers for whom they were made. They provide the illustrations for the article.

THOMAS E. DRAKE contributes from a copy owned by the writer's descendants "Joseph Drinker's Plea for the Admission of Colored People to the Society of Friends, 1795" to the *Journal of Negro History,* vol. 32 (1947), pp. 110-112. Though the writer was not a prominent or highly literate person, the "Plea" is a thoughtful appeal to Friends, made on the basis not of a specific pending application but of the implications in the professions and testimony of the Society.

ONE CHAPTER in the pre-Quaker history of a minor testimony held by Friends is well presented by Henry G. Russell in the *American Historical Review,* vol. 51 (1946), pp. 668-684. "Lollard Opposition to Oaths by Creatures" appears by careful research to have been the nature of their attitude rather than the refusal of all oaths as their opponents supposed. But reinforced by the wider prohibitions held by continental sectaries it helped create the objection to all swearing in some later English groups.

TWO QUAKER relics that lately disclosed deterioration have been restored. The original charter for Pennsylvania made to William Penn, purchased in 1925 by the State with contributions from school children, has been placed in a case of specially designed protective glass at the State Museum at Harrisburg. The Bible at Swarthmoor Meeting House, Lancashire, given by George Fox and for several generations the center of interest to Quaker pilgrims there, has been put in excellent repair by the experts on rare books at the British Museum. This required £75, a sum generously raised by Friends in England before the need for help was known in America. The Bible is a Great Bible of 1541 sometimes called a "Treacle Bible" and still has the chain attached to it for use in chaining it to a church pulpit. Sarah Fell's account book mentions just such a book, perhaps this very one, under October 9, 1676, when she paid 1s 6d from Margaret Fox's account to the local stationer, Richard Fell, "for binding and fitting the great Bible."

THE WAR has delayed notice of an inaugural dissertation for the doctorate at Halle in 1939, *Die Frau bei den Quäkern des 17. Jahrhunderts in England,* by Elisabeth Gloel (Wurzburg, Richard Mayr, 81 pp.). The author has assiduously collected material from Quaker sources, including the minutes of some women's meetings. The body of the book deals with the religious life of Quaker women, their position in the family and in public. Some use is made of general works on the status of women. There is an appendix of documents and a bibliography. A number of curious errors appear, arising from the author's unfamiliarity with English, but no extended treatment of the subject in that language makes this work dispensable.

A VERY sympathetic account of Margaret Fell constitutes one of the sixteen character sketches in Fred Townley Lord's *Great Women in Christian History* (London, Cassell & Company, 1940), pp. 143-154.

ON THE basis of records kept in the safe at Friar Lane Meeting House, Nottingham, James Lomax published an excellent article on "The Early Organization of the Quakers in Nottinghamshire," with map and illustrations, in the *Transactions of the Thoroton Society of Not-*

tinghamshire, 1944, 48 (1945), 40-51. We may expect more Nottinghamshire Quaker history to be written in connection with the forthcoming celebration of its tercentenary in 1948. (See "Quaker Research in Progress," p. 84 above.—Ed.)

MORE than a brief notice is deserved by *A Short History of Kansas Yearly Meeting of Friends,* by Sheldon Glenn Jackson (Wichita, Kansas; Day's Print Shop, 1946, 94 pp.). It is a well-arranged pamphlet, accurate and well-documented with a bibliography. The chapter headings indicate the scope of this study: early Friends history, the Shawnee mission, early settlement, English Quakers visit Kansas, growth and organization, the first Yearly Meeting of 1872, westward migration, the separation of 1879, revival and transformation, Oklahoma Indian missions, educational activities, inter-Yearly Meeting relationships, other Yearly Meeting activities.

BESIDE many minor notices the thirtieth anniversary of the American Friends Service Committee was the occasion for some substantial illustrated articles like Florence Sanville's "From Icy Mountains to Coral Strands" in *Survey Graphic,* 36 (1947), 246-251, 260-262; and one by G. Don Fairbairn and John Lacerda in *Nation's Business,* 35 (1947), 43-45, 62-64.

IN A single issue of the *Journal of the Barbados Museum and Historical Society* (vol. 14, nos. 1 and 2, 1946-1947) are printed two brief Quaker documents with appropriate editing. "A Letter from Barbados 1672," by G. A. Moriarty (pp. 2-4), refers to a letter written by George Maggs to John Clifford of Salem, Massachusetts, both of whom are said to be Friends. Further names of Barbados Quakers are supplied in "Witnesses of a Quaker Marriage in 1689," by Henry J. Cadbury (pp. 8-10), derived from a copy in Philadelphia of the certificate of Joseph Kirle and Mary Brett. Kirle is known to history as the master of the barkentine *Reformation,* whose shipwreck off Florida in 1696 is the subject of Jonathan Dickinson's widely circulated account with editions from 1699 to 1945. In the same issue the series of extracts from "The Lucas Manuscripts in the Barbados Public Library" reaches one of the major passages on the Quakers (pp. 81-83).

IN THE *William and Mary Quarterly,* Third series, 4 (1947), 192-202, H. Clay Reed discusses the "Court Records of the Delaware Valley." He deals with those which he and others have published and reports also on unpublished materials from other counties. All these counties in the early days were largely Quaker controlled. Their procedure indicates, however, the stiffening of the initially liberal criminal code.

JOHN H. POWELL has written a very discriminating character sketch and biography of "Robert Proud, Pennsylvania's First Historian," in *Pennsylvania History,* 13 (1946), 85-112. Unlike earlier accounts it is based on a group of three hundred letters and documents at the Library Company of Philadelphia. Proud was never successful or happy and this essay is the story of a sad and frustrated Quaker.

IN *Nieuw Theologisch Tijdschrift,* xxix (1940), 333-352, F. van der Wissel discussed "Mystiek en Sektę" including Quakerism and pacifism and the positions represented in the writings of Ernst Troeltsch, Rufus M. Jones, B. de Ligt, and others.

VELVET STUDIES (London, Jonathan Cape, 1946), a series of republished historical essays by Cicely Veronica Wedgwood, contains two of Quaker interest. One is on William Penn (pp. 126-128) indicating how politics modified the purity of his religious faith; the other on Katherine Evans and Sarah Cheevers, and their imprisonment by the Inquisition, called "The Conversion of Malta" (pp. 129-137).

KATHOLIEK Cultureel Tijdschrift, a Dutch Catholic monthly, contains a very appreciative study of Kees Boeke of Bilthoven, of his ideas and incidentally of the Quaker ideas which he represents, by Dr. P. Ellerbeck, S. J. (New series, vol. 1, 1946, 129-134.)

MOREAU de St. Méry's American Journey, 1793-1798, has been translated and edited by Kenneth and Anna M. Roberts (Garden City, N. Y., Doubleday and Company, 1947, 394 pp.). More than half of it deals with Philadelphia, and naturally is a valuable source for manners and customs in the Quaker City at the period. Unlike other accounts of French travellers to America it was not available in print, not even in French, until 1913. It is also much less complimentary to Friends. It is, however, finding the wide circulation of a "best seller."

UPSTREAM: A Family Scrapbook, by Elizabeth Fox Howard (London, Friends Book Centre, 1944, 64 pp.), deals mainly with the childhood of the author, and contains many vivid impressions of English life and foreign travel. Though she became a Friend only in her late twenties, many of the relatives of whom she writes were Friends. The book may therefore be included among Quaker reminiscences.

BENJAMIN WEST and His Cat, Grimalkin, written by Marguerite Henry and illustrated by Wesley Dennis (Indianapolis, Bobbs-Merrill Company, 1947, 147 pp.), is the story of the childhood in a Quaker family of the American painter. It is a book for children by the pub-

lisher of "The Childhood of Famous Americans Series," which includes *William Penn, Friendly Boy* by Miriam E. Mason (1944) and *Dolly Madison, Quaker Girl* by Helen A. Monsell (1944).

"WILLIAM PENN in Sussex" by Margaret Huish in *Sussex County Magazine,* 18 (1944), 229-231, deals especially with Worminghurst. There is a separate note on Thakeham meetinghouse, *ibid.,* p. 309.

AN APPRECIATIVE account of George Cadbury, especially his interest in workers' welfare, is included in Harry McNicol's *Six Men of Business* (Living Names Series. London, Oxford University Press, 1944, pp. 36-48). The other five are Rothschild, Reuter, Rhodes, Carnegie, and Rockefeller. In the same series John Walton's *Six Reformers* (1941) includes Elizabeth Fry (pp. 23-40), together with Wilburforce, Peel, Shaftesbury, Florence Nightingale, and Dr. Barnardo.

THE *Harvard Theological Review,* 40 (1947), 177-205, contains an article by Henry J. Cadbury on "Early Quakerism and Uncanonical Lore." The "lore" includes not only the apocrypha of the Old and New Testaments but also odd books and learning from other cultures like Hermes Trismegistus, the Cabbala, and the doctrine of the transmigration of souls.

IN 1940, but not previously noted in these pages, was published a doctoral dissertation of the University of Münster by Hans Joachim Dummer, on *Die Toleranzidee in William Penns Schriften* (Lengerich, Westfälen, 174 pp.). The whole subject is systematically approached and expanded with extensive documentation, notes and bibliography.

VALUABLE historical and genealogical information is contained in an article by John E. Eshelman entitled "Descendants of Moses and Deborah Starr—Early Quaker Settlers of Maiden Creek Valley," and published in *The Historical Review of Berks County,* vol. 12 (1947), 67-74. It is illustrated with a portrait of Deborah Starr Parvin, and pictures of Exeter Township Meetinghouse and Maiden Creek Meetinghouse as it appeared on its original site before its removal to the west side of Maiden Creek in 1926.

IN THE Montgomery County number of *Commonwealth: The Magazine for Pennsylvania* (I, February, 1947, pp. 14-15) is an article by Ellen Starr Brinton on "The Welsh Quaker Heritage," telling of the Friends' meetings and schools in the Welsh Tract, with particular emphasis on recent developments.

PACIFIC SCHOOL OF RELIGION

PROFESSOR ANDREAS SEIERSTAD of Oslo published in 1943, with appropriate comments and notes, four letters of H. N. Hauge on the Quakers written in the years 1814 and 1815. He was the leader of a religious movement in Norway with whom the first adherents of Quakerism in that country felt sympathy when they were released from prison in England. This sympathy cooled on both sides as these letters and the Quaker material published in 1926 by Henry J. Cadbury clearly show. The references to these two articles are respectively: "H. N. Hauge og Kvekarane," *Tidsskrift for Teologi og Kirke,* nr. 4 (1943), pp. 145-159, and "H. N. Hauge: Contemporary English Appreciations," *Teologisk Tidsskrift,* 6 (1926), 161-173.

THE GOOD CROP by Elizabeth H. Emerson (New York: Longmans, Green and Company, 1946) is a wholesome story of a Quaker family named Rees who in 1830 decide to leave their home in Tennessee and migrate to the rich farm lands in Illinois. The book is intended for younger readers, but it will appeal to their elders as well because of the vivid descriptions of pioneer life in Illinois and its honesty in portraying human relationships. As the author is a member of the Society of Friends, the book has a truly authentic Quaker atmosphere.